







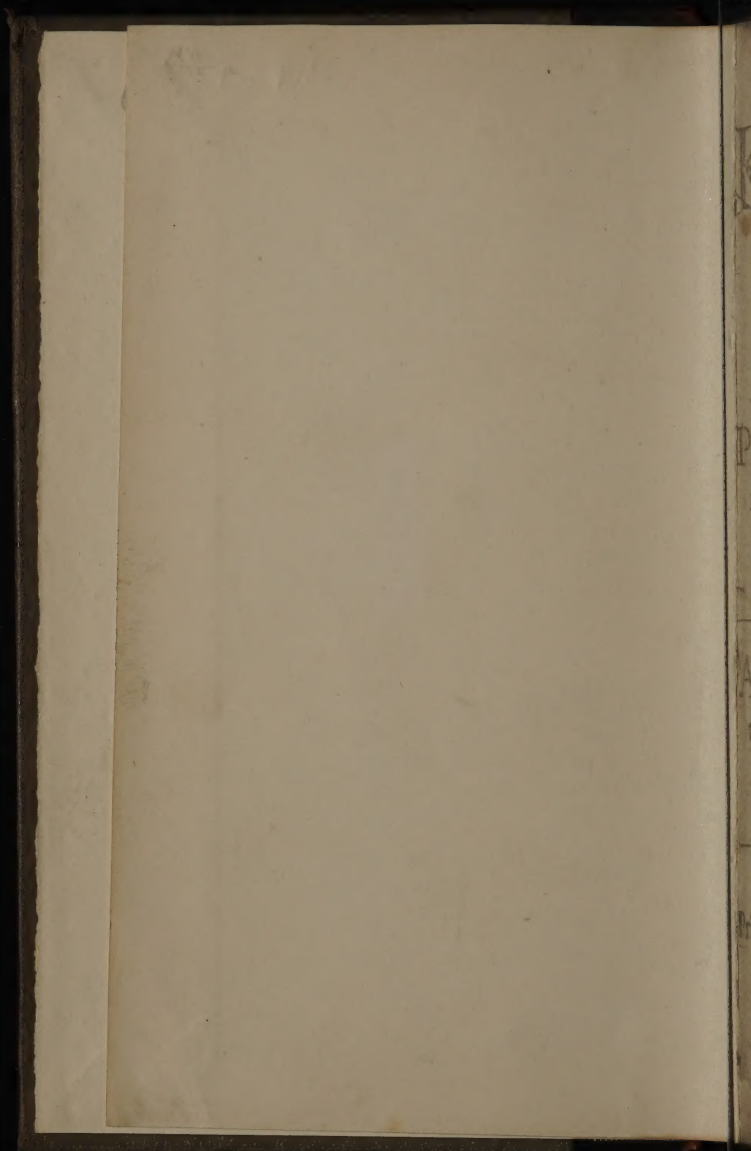
G. VI

2033⁽¹⁾
~~A~~

Enghand

S.T.C. 16771

24342^A



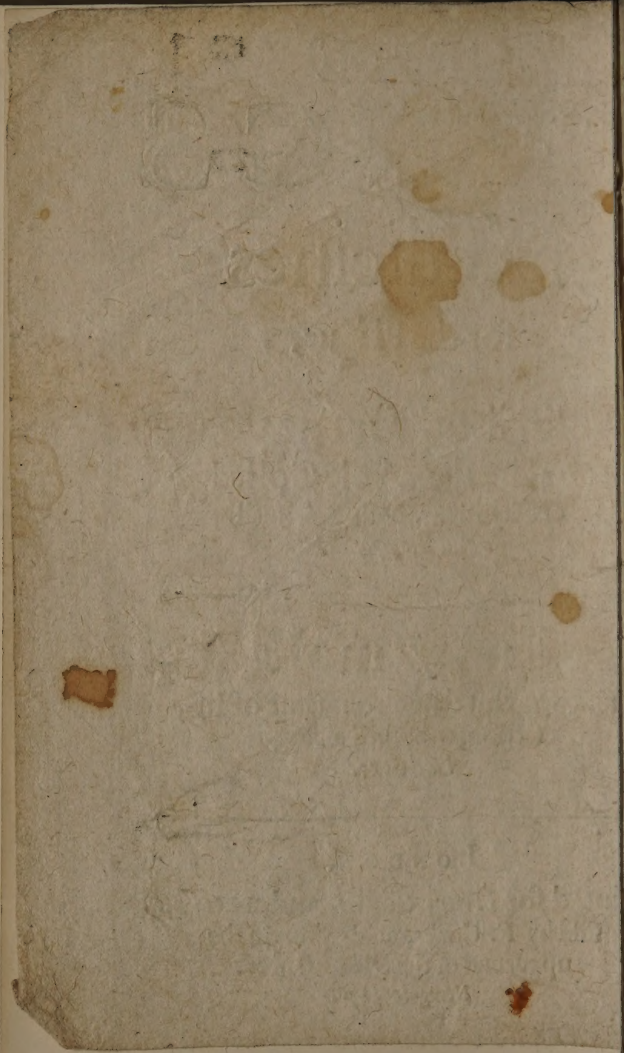
12.4.8
24342.
THE
KINGS
Medicines

for the Plague,

Prescribed for the year
1604. by the whole Colledge
of Physitians, both Spirituall
and Temporall.

And now most fit-
ting for this dangerous time of In-
fection, to be used all Eng-
land over.

LONDON,
Printed for Henry Goffson, and are to be
sold by F. Coules, at his Shop in the
upper end of the Old Bayly neere
Newgate 1636.



The Kings Medicine of the former yeare, against the Plague of the Body.

The first part.

TAke Sage of vertue, Rue, (otherwise called Herb-grace) Elder-leaves, red Bramble leaves, and Wormewood, of each of them a good handfull, stamp them all together, and then straine them thorow a fine linnen cloth: & put to the juice a quart of perfect good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white Ginger, beaten to smal powder, use to drink this Medicine every morning fasting (for the space of nine dayes together) the quantity of a spoonfull at a time, and this will (by Gods helpe) preserve you for the space of a whole yeare.

The Kings Medicine

The Kings Medicine for this present
yeare against the Plague of the soule,
and the effect thereof.

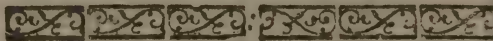
TAke the herb of Vertue, (the doing of
good, Psal. 34. 14.) and the herb of Watt-
ence (otherwise called a waiping vpon the
Lord, Psal. 37. 7.) wherewith possesse your
soules, Luke 21. 19. In steed of Herb-grace,
take another, called Christs grace: and in the
place of Elder-leaves, Elders Examples, fol-
lowing and imitating the Elders of Israel,
1 Chron. 21. prostrating your selues befoze
the Maiestie of God. Let not two things be
the ingredients of this Spirituall Kings
Medicine, which are in the corporall, the
Bramble and the Wormewood. Leave out the
proud Bramble, and his leaves, for he would
exalt himselfe above the other trees, *Iudges* 9.
15. Secondly leave out also the bitter worm-
wood of hate, anger and envie: and according to
the counsel of God (the best physician) Deut.
29. 18. Let there not be among you any root
of bitterneffe and Wormewood. In steed of
these two, take the humble Figgetree and his
leaves, who would not exalt himselfe above
others, *Iudges* 9. 11. Mingle herein the broad
Figge-leaves of lowlinesse, humbling your
selves under the mightie hand of God, 1. *Pete*

for the Plague.

6. Couering your good works (as the Figi-
tree his sweet fruit) with the broad leaves of
humility. Take of each of those a good quan-
tity, and be abundant in good works, and in
the Work of the Lord (as the Apostle spea-
keth) being filled with all fulnesse of God,
Ephc. 3. 9. Straine these through the fine
Strainer of uprightnesse and integritie, wal-
king uprightly, Psal. 15. Avoyding all hypo-
cricie, and laying aside all guile and dissimula-
tion, 1 Pet. 2. 1. In stead of white Ginger,
adde thereunto the hot Ginger of loue to-
wards God & thy neighbour: let it be white
and pure, louing without dissimulation,
Rom. 12. 9. Further, hot and seruent. Aboue
all things, hauing seruent loue among you, 1
Pet. 4. 8. Beate with the stamper of obedi-
ence and humility, the hardnesse of thy heart:
Let it smite thee as Davids did, make as if
were a small powder of it through humility:
if to day thou hearest the voyce of the Lord,
garden not thy heart, Heb. 3. In stead of white
Wine, put to the iuice of these: The perfect
white and pure Wine, that is, the blood of
Jesus Christ: and the soure Vinegar of his
death and passion: For, onely by the vertue
of this, the Medicine must operate. Use to
take in this Medicine euery day fasting:
sometime outwardly and corporally (when

The Kings Medicines

In publique calamity it is appointed by the
superiour power, to reprove a present iudge-
ment) but alwayes inwardly and Spiritu-
ally, loosing the bands of wickednesse, taking
off the heauie burthens, letting the oppressed
goe free : covering the naked, dealing thy
bread to the hungry, Esay 5. 8. Use this (I
say) not for the space of nine dayes together,
but the whole yeare, yea all the dayes of thy
life. So continuing in the Lord, Phil. 4. 1.
and being not weary of well doing, 2 The. 3. 13. And this will (by Gods helpe) pre-
serue you from the Plague of the soule, and
the infection of the world. I say, not a whole
yeare ; but all thy life time, till against the
future resurrection, both with body and
soule, thou mayest liue eternally.





The Kings bodily Medicine after Infection.

The second part.



IF it fortune, that one be stricken with the Plague before he have taken the former Medicines: then take the things rehearsed and put thereto a spoonfull of *Bettony* water, and as much *Scabious* water, and a pretty quantity of fine *Trea*cle and temper them well together, and let the Patient vse to drinke it often, and it will expell the venome or poyson forthwith. But if the Botch doe happen to appeare, then take a good quantity of *Elder-leaves*, red *Bramble* leaves, and *Mustard-seed*: stampe them well together, and make a Plaister thereof: apply it to the sore, and it will draw forth all the venome and corruption.

The Kings Medicines

The second part of the Spirituall Medicine.

IF it fortune, that thou art stricken with the Plague, before thou hast taken in the former Kings Medicine of repentance, then take the things afore rehearsed: and lest in thy affliction thou wax impatient, put thereunto, not the Balme of Gilead, *Jerem. 46. 11.* But the Spirituall Treacle and Mithridate of the consideration of Gods will and Providence, *Psal. 39. 9.* opening not thy Mouth because hee doth it: and holding that, nothing can happen vnto thee without his appointment. Further, that thou shouldest not distrust or despaire of the remission of thy sinnes, of the health of thy soule, and of the goodnesse and power of God the Physician; In steed of Betony water, put thereunto a good quantity of that *Aqua Benedicte*, of that blessed water of Gods mercy, praying with David, *Take away, O Lord, the trespassse of thy servant, 2. Sam. 24. 10. and wash me that I may be whiter than snow, Psal. 51.* This will coole the heat of thy conscience, and comfort thy weary bones. Adde as much of the water of life, *Ioh. 4. 10.* which is poured into our hearts by the holy Ghost, unto everlasting life. Fetch it by prayer, of Christ the Physician and Doctor of our soules: for hee doth
give

for the Plague.

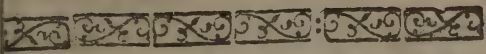
give it to quench our thirst, *John 4. 14.* Put hereunto thy *Baptisme water*, representing the blood of *Christ Iesus* : It is one of the three witnesses 1 *John 5.* Assuring thee of the remission of thy sins. Leave out *Scabious water* : I meane that Scabby-holy-water, with the *Bulles* and *Indulgences* of the *Anti-christ*: for it will make thee to get scabs and sores in thy soule, and bee vnto thee, not the water of Life, but the water of Death. Adde also a good quantity of that comfortable *Treacle of hope*, with the consideration of the future glory, being sure that thy Redeemer liveth, and that thou shalt see him with thine eyes, *Iob 19. 25.* Mingle and temper thus well together, this Patience, Faith, Confidence and Hope, and let the Patient that is infected with either of them both, vse to drink this Kings Medicine often: let all his life (in health or in sicknesse) be a continuall repentance and Meditation of those things, & it will expell the venome of his sin, of impatience, distrustfulnesse, and immoderate feare. But if the filthy botch of impatience, distrustfulnesse, and immoderate feare doe happen to appeare : then in steed of *Elder-leaves*, take a good quantity of *Elders* examples : the Faith of *Abraham*, Patience of *Iob*, the hope of *David*, and take (my brethren) the Prophets for an example of patience in suffering adversity,

Sam.

Sundry Medicines

Sam. 5. 10. Further, take also the *Mustard-seed* of Gods word, *Math. 13. 31.* with the excellent commandements, admonitions, promises, and comforts contained therein: mingle these together, consider upon them, make a Plaster of them, apply it to thy sore, it will draw forth the venome and corruption of impatience, distrustfulnesse, and immoderate feare. The *Mustard seed*, as *Plinie* doth witnessse, is both *purgativum*, & *Curativum*, it purgeth the body of ill humours, and cureth the venemous biting of a Serpent: Even so the Spirituall *Mustard seed* of the Word, purgeth and avoydeth the evill humours of the soule, and healeth the venemous biting of that old Serpent the Devill.

win ^u	-	-	-	0	2	6
102 Long pepper	-	-	0	0	2	
103 nutmegs 103 ginger	..	0	0	7	1	
102 mithridate	-	-	0	1	0	
6.52 drachle	-	-	0	0	8	
$\frac{1}{4}$ p ^t aqua vitæ	-	-	0	0	2	
						San
				0	5	$1\frac{1}{2}$



Sundry Medicines for the Plague.

Those that feare the Plague, and are not Infected,
let them take of this drinke hereafter following,
which is twise in every weeke halfe a spoonfull at
a time: it hath beene observed, that never any
one dyed of the Sicknesse, that did take it in
time.

TAKE three Pints of *Malmesie*, a handfull
of *Rue*, as much of *Sage*, boyle these to
a quart: then strain out the herbs, & then take
an ounce of *Long Pepper*, *Cinogar* and *Nut-
megs*, all beaten small in a Morter, and put in-
to the Wine, and boyle it a little, then take it
off, and put into it one ounce of *Mithridate*,
two ounces of the best *Treacle*, and a quarter
of a pint of *Aqua-vita*, and put all into the
Wine and so keepe it.

The vse of it.

If any be infected, take one spoonefull of
it as soone as the party doth presume him-
selfe infected, luke-warme, and so goe to bed,
and sweat two or three houres, and then dry
the body well, and keepe warme, and
drinke no cold drinke, but warme drinke and
Catwells,

Sundry Medicines

Calwels, and Posset drinke with Marigold leaues, and flowers, when the party hath sweat & is well dzyed with warme cloathes, and so long as the party is ill, take a spoonfull moꝝning and euening.

These things ought duly to be looked vnto, viz.

It is very conuenient that you keepe your houses, streets, yards, backslides, sinks, and kennels sweet and cleane, from all standing puddels, Dungbils, and corrupt moystures, which ingender stinking saours that may bee noysome, or breed Infection: noꝝ suffer no dogges to come running into your houses: neither keepe any (except it bee backward in some place of open ayze, for they are very dangerous, and not sufferable in time of sicknesse, by reason they runne from place to place, and from one house to another, feeding vpon the vncleanest things that are cast forth in the streets, and are a most apt cattell to take infection of any sicknesse, and then to bzing it into the house.

For ayring your Roomes.

Ayze your seuerall Roomes with Charcoles.

for the Plague.

cole-fires, made in stone pans or Chafing-dishes, and not in Chimneyes : set your Hannes in the middle of the Roomes : apze euery Roome once a weeke (at the least) and put into your fire a little quantity of Frankincense, Iuniper, dried Rosemary, or of Bay-leaves.

To smell to.

The root of *Enula-Campana*, steeped in Vinegar, and lapped in a Handkercher, is a speciall thing to smell vnto, if you come where the Sicknesse is.

To taste or chew in the mouth.

The root of Angelica, Setwall, Gencian, Valerian, or Sinamon, is a speciall preservative against the Plague, being chewed in the mouth.

To eat.

Eat Sorrell steeped in Vinegar, in the morning fasting, with a little bread and butter : Sorrell sauce is also very wholesome against the same.

To drinke.

Take Rue, Wormewood, and Scabius, steep't in Ale

Sundry Medicines

Ale a whole night, and drinke it fasting every morning.

Another.

The root of *Enula-Campana*, beaten to powder, is a speciall remedie against the Plague, being drunke fasting.

Another.

If any feeble themselves already infected, take *Angelica* water mixt with *Mithridatum*, drinke it off, then goe to bed and sweate thereon.

Another speciall Preservative.

Take an Egge, make a hole in the top of it, take out the white and the yolke, and fill the shell onely with Saffron, rost the shell and Saffron together, in embers of Charcoles untill the shell was yellow: then beat shell and all together in a Morter, with halfe a sponesfull of Mustard-seed: Now so soon as any suspicion is had of Infection, dissolve the weight of a French Crowne in ten sponesfull of Posset Ale, drinke it luke-warme, and sweate vpon it in your naked bed.

Drinke for ordinary Dyet.

So neere as you can, let the Patients ordinary drinke

for the Plague.

drinke be good small Ale of eight dayes old.

For Vomiting.

Vomiting is better than bleeding in this case, and therefore provoke to Vomit so neere as you can.

To provoke Vomit.

Take three leaves of *Eastrabecca*, stamp it, and drinke it in Rhenish wine, Ale, or Posset Ale.

For Purging.

If the party be full of grosse humors, let im blood immediately vpon the right arme, in the Ltner veine, or on the median veine, in the same arme: so as no soze appeare the next day.

A very wholesome water to be distilled.

Steepe *Sorrell* in Vinegar foure and twenty houres, then take it out, and dry it with a linen cloth, then still it in a Limbeck, drink foure Spoonfuls with a little *Sugar*, then walke upon it till you sweat, if you may: if not, keepe your bed, and sweat upon it. Use this before supper on any evening.

If the Patient happen to be troubled with any Swellings, Borsches, Carbuncles, let him sweat

The Kings Medicines

sweat moderately now and then.

Outward Medicines to ripen the Sore.

Take the root of a white Lilly, rost it in a good handfull of Sorrell, stampe it, and apply it thereto very hot, let it lye foure and twenty houres, and it will breake the sore.

Another.

Take a small quantity of Leauen, a handfull of Mallores, a little quantity of Scabius, cut a white Onion into pieces, with halfe a dozen heads of Garlick, boyle these together in running water, make a Boalrus of it, and then lay it hot to the sore.

Another.

Take a hot Loafe, new taken forth of the Oven, apply it to the sore, and it will doubtlesse breake the same : but afterward bury the same Loafe deepe enough in the ground for feare of any Infection : for if either Dogg or any other thing doe feed thereon, it will infect a great many.

For Ayring Apparell.

Let the Apparell of the diseased person

for the Plague.

be well and often washed, be it linnen or
woollen : or let it be ayred in the Sunne, or
ouer Pans of fire, or ouer a Chafingdish of
Coales, and fume the same with Frankin-
cense, Juniper, or Dried Rosemary.

To preserve from the Infection
of the Plague.

Take Garlick, and peepe it, and mince it
small, put it into new milke, and eat it
fasting.

To take the Infection from a horse
Infected.

Take large Onyons, peepe them, and lay
ree or foure of them upon the ground : let
them lie ten dayes, and those peeled Ony-
ons will gather all the Infection into them
that is in one of those Roomes : but bury
those Onyons afterward deepe in the ground.

Against the new burning Feaver.

If the Patient be in great heat, as most
commonly they will : take of saire running
water a pretty quantity : put it on a Cha-
fingdish of Coales, then put therein a good
quantity of Sunders beaten to powder, and
let

Sundry Medicines

Let it boyle halfe an houre between two dishes : that done, put a couple of soft linnen clothes into a dish, wet the clothes well in water and Sunders, and apply the same so hot as you can suffer it to your belly.

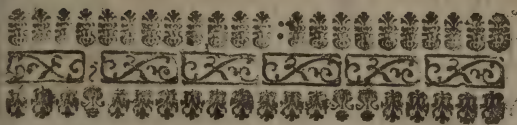
To procure sleepe to the sick Persons that are diseased, either with the Plague or the hot Feaver.

Take of womans breast-milke a good quantity, put thereunto of the like quantity of Aqua-vitæ, sicke them well together, and moisten therewith the Temples of the Patient, and his Posethills, lay it on with some feather, or some fine thin ragge.

Butter-milke in this contagious time is generally holosome to be eaten, and is a good Preservative against either the Plague or the pestilent Feaver.

A Prayer

Comfortable Prayers.



A Prayer for those that are
not Visited.

O most mighty and mercifull Lord
God, in whose hands are health and
sicknesse, who at thy pleasure canst
kill and comfort: I doe confesse that
my sinnes call lowder for Justice, then I can
ry for mercie, and I deserue all Plagues
and punishments in this life, and the Plague
of Plagues in the life to come, damnation
both of body and soule: but Oh Lord, bee
you more mercifull, then I can be sinfull,
and in Iesus Christ bee reconciled vnto me,
and purge mee, and cleanse mee from all my
sinnes: and I beseech thee Oh heauenly Fa-
ther, at whose Commandement the Angels
rained over the houses of the Israelites, when
thou struck the Egyptians, (if it be thy blessed
will) that this pzeent Sicknesse may passe
ouer me and my Family. We doe confesse,
Oh Lord, that I and others haue deserved
the Plagues of Egypt: but Oh Lord, helpe.

Comfortable Prayers.

ever keepe vs from the greatest Plague,
which is hardnesse of heart : and if it be thy
pleasure, with-hold thy heauy hand from vs:
Doe not correct vs in thine anger, nor
chastise vs in thy heauy displeasure, but in
thy mercy release vs, and if it be good vnto
thee, that I and others should taste of this
bitter Cup, Strengthen our Faith, encrease
our Hope, augment our Patience, that so
wee may rest in thy peace, rise in thy power
and remaine in thy glozy, and that for
Christ Iesus sake in whose name
we further call vpon thee, Our
Father which art in Hea-
ven, &c.

A praye

Comfortable Prayers.



A Prayer for those that are Visited.

O Lord God, thou best Physitian, both
of our soules & bodies, who canst bring
to the Graue, & pull back againe whom thou
pleasest, which wert moued at the Prayers
of Moses for others: of Ezekiah for himselfe:
Oh Lord heare me for others, others for me,
and all of vs for thy Son: and looke with the
eye of mercy vpon mee whom it hath pleased
thee at this time to visit with the Plague and
Sicknesse. O Lord, I am held in thy fetters:
Oh thou which hast bound mee, loose me, and
if it tend vnto thy glory and my good, re-
store my health vnto mee. Oh Lord, I haue
bene an vnprofitable seruant all my life
time: Oh the let me not then be bereft of the
life of nature, when I begin the life of grace:
but if thou hast disposed of mee otherwise,
encrease my Patience with my paines: shew
thy strength in sustaining my weakenesse:
and

Comfortable Prayers.

and be my strong fortresse in this houre of
my trespall: giue me grace to apprehend, and
apply all the merits and mercies of Christ
vnto my soule: and oh Lord, let thy Com-
forter oppose the Tempter, in such a mea-
sure, that he may not preuaile against mee,
but as thou makest me like Lazarus, full of
sores, so also let thy Angels carry mee into
Abrahams bosome. Oh Lord, I intreat, let
mee obtaine euen so: for his sake, for whom
thou hast promised and bound thy selfe, to
heare and helpe the afflicted, euen thy Sonne,
and my Saviour, Christ Iesus: To
whom with thee and thy blessed
Spirit, be all
praise, &c.

FINIS.

